UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Be Strong.

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle: face it. 'Tis God's gift,—
Be strong!

Say not the days are evil—who's to blame!—
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name,
Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not; fight on! To-morrow comes the song,
Be strong!

MALTBIE-DAVENPORT BABCOCK.

Thoughts from Dr. Martineau.

By the kingdom of heaven was meant reformation upon earth.

O blessed are they who, for the peace and ornament of life, dare to rely, not on the glories which Solomon affected, but on those which Jesus loved.

Without great effort was nothing worthy ever achieved; and he who is never conscious of any strong lift within the mind may know that he is a cumberer of the ground.

It is the tendency of our times rather to criticise society than to ennoble and sanctify individuals.

Let us not glorify the body of civilisation, and overlook its soul; and while luxuriating in its fruits, neglect the waters at its secret root.

It is an apparent law of Providence that, while in society knowledge descends, faiths ascend; while science, doubt, opinion, all ideas of the understanding, gravitate from the few to the many; affections, convictions, truths of the conscience and the heart, rise from the many to the few.

Do the right, and your ideal of it grows and perfects itself. Do the wrong, and your ideal of it breaks up and vanishes.

Every man's highest, nameless though it be, is his "living God": while oftener than we can tell, the being on whom he seems to call—with open ear, perhaps, but with thick, deaf soul—is his dead God.

If our Father seems distant, it is because we have taken our portion of goods and travelled into a far country, to set up for ourselves, that we may foolishly enjoy rather than reverently serve.

Of nothing may we be more sure than this: if we cannot sanctify our present lot, we could sanctify no other.

It is appalling to think of the moral cost (a cost most needless, too) at which England has become materially great. Do you found that greatness on the culture of the soil? Alas! where is the labourer by whose hand it has been tilled? In a cabin with his children, where the domestic decencies cannot be, and where Christ, did he enter, might give his pity, but could hardly ask obedience.

I know not which is most heathenish, the guilty negligence of our lofty men, or the fearful degradation of the low.

We are so afraid of each other's doctrines that we cannot cure each other's sins; and while the most appalling evils threaten us, and more than once the symptomatic smoke has puffed up from the social volcano, we stand round the crater and discuss theology!

Which is the worse evil, an actual gin-shop or a possible heresy? Yet in dread of the latter, we cannot unite together in the only means of putting down the former.

(From "Endeavours after the Christian Life.")

Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the blessed are.

—Henry Van Dyke.

An Open Letter for Open Minds.

By the Rev. NEANDER ANDERTON, B.A.

Dear Friends,—

It must occur to many who approach us for the first time from the outside that Unitarianism is a strangely isolated type of thought, and that the small group of Churches in which a Unitarian theology prevails stands out in lonely insignificance as compared with the great Churches of orthodoxy. And the conclusion would be an obvious and a pardonable one, that a heterodoxy so extreme and radical must be rather a negation of existing beliefs than an affirmation of any significant religious principle. This surface impression would be supported by the common knowledge that orthodoxy vulgarly regards Unitarianism as a system of unbelief, and finds confirmation of its judgment in the coldness of our worship, and the comparative indifference of our members with regard to it. We are represented as being ultra-rational, ultra-critical, mainly ethical; nor would attendance at the public worship of our Churches always tend to demonstrate the injustice of such general impressions as those just indicated.

It may be admitted that perhaps there has been a tendency among us at times to regard ourselves with some complacency as the only rational thinkers in Christendom, and to glory in our rationalism a very great deal more than was modest, or than was necessarily warranted by cold fact. There is, however, an increasing willingness to recognise that orthodox Churches have their honest thinkers, their enlightened believers, their advanced scholars. We are prepared to lay less stress than formerly upon our claim to be the leaders of theological thought in any exclusive sense. The "Higher Criticism," the "historic method," scientific theology, and the like, are no longer supposed to be the monopoly of heretics and unbelievers.

The time is opportune, therefore, to point out that "rationalism" is no more the main note of Unitarianism than it is of the religion of Jesus or of any other living faith. The historic rôle of critics and iconoclasts that we have filled has made it seem that we are concerned only about intellectual truth to the neglect of the spiritual element in religion. We ourselves, indeed, have been so possessed by our advocacy of progressive thought that we have looked upon it almost as a species of high treason against the intelligence to belong to an orthodox Church. Hence it is with some degree of naive amazement that our members gradually realise that the weight of scholarship and criticism is associated with religious communions other than our own

All this may be confessed; yet, after all, our main position has not been occupied. There is still a need and a call for just our witness among the Churches of to-day. What is the distinctive principle for which we stand? What is our specific contribution to the religious life of our time? It is expressed in the simple fact of our spiritual freedom. We not only do not, we cannot, demand subscription to any article of creed or dogma from members or ministers of our Churches. In A. Sabatier's phraseology, we stand for the religion of the spirit as against all religions of authority. We have our definite theology, which is perhaps as fixed and rigid for all practical purposes as the theology of the orthodox. But however tenaciously some of us may cling to our present beliefs, we all affirm as our ideal of religious association community in worship, combined with the utmost possible liberty of thought. Such uniformity of belief and of worship as does exist among us is the natural outcome and expression of our essential human unity in the things of the soul. The soul of man is as a temple in which the supernatural grace and glory of God are ever revealed.

To conclude: Unitarianism is a spiritual faith, and all that obscures or falsifies this truth is inimical to our real message and position. We have stood and still stand for freedom of thought, because of our reverence for the life of the spirit, and our loyalty to its deepest needs. The bonds of our fellowship are, to use Dr. Martineau's words, "the dying away to sin and self, and the rising into strength, goodness, and love by filial surrender to the Perfect Will. To these (in the fundamental bases of the Church) nothing must be added; from these nothing may be taken; they are to stand clear of everything else, and bear witness to the world of the one way which it is darkness and death to miss."

The Unitarian Church.

By the Rev. R. A. ARMSTRONG, B.A.

Even the unparalleled revolution in science and criticism of the last thirty years—a revolution more rapid and complete than the world has ever seen before—has only accelerated the rate of development of our thought a little, has caused hardly any friction, and has left those of us whose minds it has most thoroughly penetrated, with clearer vision than we had before of the Fatherhood of God and the Brotherhood of Man and the gracious power and loveliness of the character of Christ.

And not only has our freedom resulted in this gradual evolution of opinion amongst us; but I belive that you would at the present moment find a closer sympathy in our religious views uniting us to one another than you will find in any church which has attempted to secure theological agreement by formulas of doctrine to be signed by candidates for the ministry, or to be recited in public worship, or to be incorporated in trust-deeds conditioning the tenure of property.

The whole trend of opinion in our churches has been towards simplicity. The Unitarianism now prevailing with us is the simplest, as I believe it also to be the truest and the sublimest form of Christian faith. Our process of development has been a gradual throwing off of secondary doctrines and a parallel concentration of emphasis on the

central fact of religion, the eternal relation between God and Man.

Around that supreme and central fact historical Christianity has ranged all kinds of outworks, which have been thought to be safeguards of the central truth itself. Thus the Catholic has set up the infallibility of the Church. The Protestant has set up the infallibility of the Bible. Catholic and Protestant alike have set up the doctrine that God can only be approached through the historic Christ, and have even elevated Christ himself to deity that men might feel they could approach the Father through that gate only. These and many other outworks of the central citadel of religion, we Unitarians have gradually given up. Onlookers have thought this a process of negation and destruction. To us it has never been so, but always a process of affirmation and construction—not pulling down, but building up. For these things have slipped away from our minds just in proportion as brighter and stronger and fuller and surer has been borne in upon our minds the assurance of the central fact of religion, the one transcendent truth which is the religion of the Lord's Prayer, and the Sermon on the Mount, and the whole series of the Parables—with that of the Prodigal Son at their head—the transcendent, all-encompassing truth that God is our Father and we are his children. As more and more we have realised all that supreme affirmation contains, how it opens up the brotherhood of Man, the infinite care of God for each and every soul, the power of every soul to enter into direct communion with God, no mediator intervening, as a little child with its loving parent—I say all the dogmas which were supposed to safeguard this central essence of the teaching of Jesus, but have in fact obscured it and distorted it, have melted away from our minds, leaving us face to face and heart to heart with the Infinite and Eternal Love. You may call that a process of destruction and negation. But if so, then this also is a process of destruction and negation: the melting of the ice-crystals on the margin of the pond and the coverlid of snow that hides the tender plants, through the breaking of the April sunshine upon the world to waken into new life and loveliness the grasses and the flowers of the spring.

And so I come to speak—and I would that for this God would give me the tongue of men and angels—of that central truth which warms the heart of Unitarian Christianity, and was, in our view, the very fire that glowed in the heart of Jesus, and by the brightness of its shining made him the transcendent Teacher of the Ages.

That truth, as I have already said, is the Fatherhood of God, and, springing from it by necessary deduction, the Brotherhood of Man. This may seem to you much or little. To us it seems to be a gospel all-embracing in its scope, and sufficing in its contents for all the spiritual needs of the human soul. At any rate, whether you deem it enough or not, we have Jesus of Nazareth on our side when we lay on this tender relation between Man and God and among the children of God themselves all the stress and emphasis of our religion.

The Boy and Satan.

A teacher rebuked a naughty boy and told him that the devil would get hold of him some day. The boy said, "I thought the devil was chained up for a thousand years." "So he is," replied the teacher, "but it is such a long chain it reaches over the whole world." "Oh, then," said the boy, "I don't see the use of the chain; he might as well be loose."

Unitarians teach that there is no devil at all except the evil-minded human being. And to frighten children into doing right with this false doctrine of the devil is very hurtful and wrong. To be drawn to good by love is better than to be driven to it by fear.

By the Way.

The Editor thanks readers who have supplied him with copies of "Unity," Nos. 3 and 11.

Index Nos. 1—12 can be had. Price 1d., post free.

Will readers please note that the name of the writer of article "Social Duty" (4), last issue, p. 53, should have been printed Rev. H. J. (not J. H.) Rossington, M.A., and that the word "re-organised" at end of line 5 from the foot of column 2, should have been printed "recognised"?

"Unity" circulates mostly in England, but also in Scotland and Ireland. It goes to Denmark, India, Canada, United States, and Australia.

Could there not be a "Unity" Guild, or Fellowship, or Brotherhood, established amongst "Unity" readers? Suggestions would be gladly welcomed by the Editor, concerning the possible aims and principles of such a Brotherhood.

Among the aims might be: (1) The study of Unitarian doctrines. (2) The propagation of Unitarianism (a) by giving literature to possible converts, (b) by bringing at least one new friend per month to attend a Unitarian Church Service. (3) The strengthening of the nearest Unitarian Church by more regular attendance and more earnest sharing of its work. (4) Brotherly intercourse between Unitarians by means of correspondence, excursions, thought exchange, book loans, and other means of fellowship and mutual help. Better suggestions are invited.

"The Unity Guild" suggestions, made in these columns, should lose none of their interest in the minds of those "Unity" readers who heard the excellent paper on "The Wesley Guild," read at Monton on Good Friday by the Rev. Priestley Evans. There will be more on the subject in next issue.

Matter for Church Calendars should be in the Editor's hands at least one week previous to the last Sunday in expiring month, to avoid delaying publication.

Special attention is invited to the advertisements.

In the Bible there is more that FINDS me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit.—Coleridge.

Backbone.

When you see a fellow-mortal
  Without fixed or fearless views,
Hanging on the skirts of others,
  Walking in their cast-off shoes,
Bowing low to wealth and favour
  With abject, uncovered head,
Ready to retract or waver,
  Willing to be drove or led;
Walk, yourself, with firmer bearing,
  Throw your moral shoulders back,
Show your spine has nerve and marrow,
  Just the thing too many lack.

When you see a theologian
  Hugging close some ugly creed,
Fearing to reject or question
  Dogmas, which blind leaders heed,
Holding back all noble feeling,
  Choking down each manly view,
Caring more for forms and symbols
  Than to know the good and true:
Walk, yourself, with firmer bearing,
  Throw your moral shoulders back,
Show your spine has nerve and marrow,
  Just the thing so many lack.

—B. M. Lawrence.

The Divinity of Man.

By BOLTON HALL.

A great sculptor made a beautiful image in clay. But when it was finished, Necessity pressed upon it, and Toil bent it down. Famine pinched it, and Tyranny hammered it, and Monopoly cast it out from the place which the sculptor had ordained for it.

It lay in the kennel, rejected and unclean. Theology passed by on the other side, and said: "See how depraved it is—it is fit only to be cast into the fire."

But Love lifted the Image up, and wept over it. And as her tears fell upon the clay it softened in her arms, so that she smoothed out the bruises with her hands.

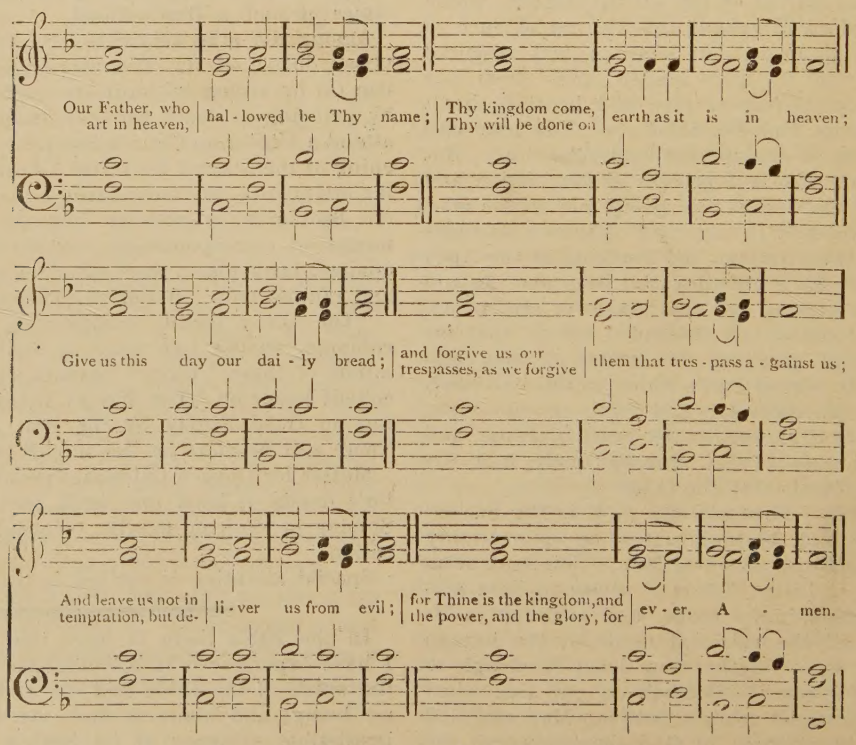
Then Justice set it again in its place, and men said: "Behold, it was made in the image of God."

Three and One.

A Unitarian Sunday school teacher asked: "What is the difference between a Sunday school and a day school?" "Please, teacher," said a girl, "in the day school there are three Gods, and in the Sunday school there is only one."

This was in a village where the only day school was the "National" School.

A Tune to "THE LORD'S PRAYER."



(By the kindness of Mr. WM. HARRISON.)

James Martineau.

James Martineau was born at Norwich, April 21st, 1805, Good-Friday this year being the centenary of his advent into this world. His family was of French Hugenot descent, and consequently strong Protestants. James Martineau's parents were members of the Unitarian congregation at the Octagon Chapel in Norwich, so that he and his sister—Harriet Martineau—were born Unitarians.

After his schooldays James became an engineer. But at Nottingham, where he followed that vocation, he was convinced that he ought to become a Unitarian minister. So he went to Manchester College, York, for the theological training to fit him for this new calling. He began his ministry at Dublin, continuing afterwards at Liverpool (Paradise Street and Hope Street), and Little Portland Street, London. At Liverpool the new church in Hope Street was built for him. During his ministry in that city the famous Liverpool Controversy between three Unitarian ministers and thirteen Church of England clergymen took place, the three Unitarians being James Martineau, John Hamilton Thom, and Henry Giles. James Martineau had already made a name as a great preacher, and profound thinker when he became Professor of Philosophy in Manchester New College, Manchester, his own college now changed from York. It was as minister at Little Portland Street Chapel, London, and as Professor, and later as Principal of Manchester New College, that he became most widely known as preacher, thinker, teacher, writer. His first book, "The Rationale of Religious Inquiry," was published in the early years of his Liverpool ministry. In this work he was still a believer in old-fashioned tenets of the school of Priestley and Belsham, in which his mind had been nurtured—and in the argument from miracles; but in the preface to the third edition some years later he confesses to changes of view. His sermons in two volumes: "Endeavours after the Christian Life," became widely known, and later the "Hours of thought on sacred things" added to his high pulpit reputation. As the champion of Theism against the onslaughts of Materialists, he compelled the respect of opponents and of Christians of every school of thought. His later works: "Types of Ethical Theory," "A Study of Religion," "Essays, Philosophical and Theological," and "The Seat of Authority in Religion," made an impression upon students and thinkers that caused them to see in him a master mind, and one of the greatest philosophers of the age. The Universities heaped honours upon him, Harvard, U.S.A., conferring its L.L.D., Edinburgh its D.D., Oxford its D.C.L., and Leyden S.T.D.

Dr. James Martineau, like his great contemporary, W. E. Gladstone, lived to little short of a century. Almost 95 years of age, he died January 11th, 1900. His biography was almost co-terminous with the history of the nineteenth century; born at its beginning, he passed away at the dawn of the 20th. Unlike most men, James Martineau became more radical intellectually as he grew older. In his last great work there is combined the boldest criticism, the deepest spirituality, the highest reverence. He was not only the leader of Unitarian thought, but of many minds beyond the Unitarian fold. A few short years ago we mourned his death; we can now more than ever be grateful for his life. At Norwich, Liverpool, and Oxford, special celebrations of this centenary of his birth have been arranged, and in the broader churches throughout the land some words in memory of this great and good man are sure to have found utterance. He has laboured richly, leaving a glorious harvest behind him, and we enter into his labours.

"James Martineau and his Greatest Book," by Rev. J. T. Sunderland, M.A., and Eliza R. Sunderland, Ph.D. A Centennial Tribute, 136 pages, 2/6. Essex Hall, London.

The Editor has received an advance copy of this book from the authors, Toronto, Canada. It is a timely little volume. Mr. Sunderland gives a very instructive sketch of Dr. Martineau's life and work, which condenses into about 24 pages information which cannot be otherwise obtained without the labour of reading through more portly volumes; and Mrs. Sunderland supplies an analysis of Martineau's "Study of Religion" in about 118 pages, luminous in its explanation, and excellent in its grip of Martineau's thought and doctrine. A worthy tribute and a handy introduction to Martineau.

Why Am I Unitarian?

The Rev. John Hamilton Thom's answer was:—

"I am a Unitarian because I am not, and will not be, Sectarian; because I see clearly that the folds whose fences are speculative orthodoxies must always exclude some portion of the flock of Christ, and that the principle of the church universal, as laid down in Christ's prayer—that all men should be one with the Father, even as he was—is simply the recognition of the image of God in human nature. Having faith, then, in God and human nature, I believe that

"In all ages
Every human heart is human;
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
That the feeble hands and helpless ,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened."

We often speak of the Unitarian habit of mind. It is the habit of independent judgment, of using "gumption," of bringing things to the bar of a sturdy common sense,—the habit of proving all things and holding fast to what is good. Is there also a Unitarian type of character? No doubt there is. It is the habit of "plain living and high thinking," the habit of honest dealing, candid speech, firm decision, tenacious purpose, painstaking, resolute work, and of doing with one's might what one finds to do.—(Upperthorpe Calendar.)

Religion and Diet.

Religion is unity—that which binds together into one; in other words—Love; Love to man and Love to God.

There is no real love apart from righteousness. We do not really love our fellow-man except we do right to him; we do not really love God unless to act rightly towards Him. By doing rightly to others we fully express love to them, otherwise it is a mere profession and make-believe.

Righteousness has relation to every action of human life, because every action affects human welfare for good or ill. Every action expresses love to man or its reverse, with or without intent, consciously or unconsciously; it helps or hinders, blesses or curses in its effects. And therefore if Religion is Love, which means right relations to all humanity—it has to do with all the affairs of human life, with everything that man does.

And that is the Unitarian position: Religion has to do with everything in man's conduct that affects human welfare, with all in thought and feeling and action that influences human life and moulds human character. Consequently it has to do not only with Sunday assemblies met for worship, with concern for a world to come, but with habits, manners, behaviour, home life, care of the body, training of the mind, culture of the feelings, development of spiritual aspiration, attitude to our fellows, conduct in trade, business, politics, industry, society—and in all human relationships.

But some may say: This is falling down from the sublime into the commonplace. Would it not be better to say: It is lifting the commonplace up into the sublime?

But is there any religion, for instance, in eating and drinking? Of course there is. It affects the development of character. Gluttony debases, temperance ennobles. Eating and drinking are designed as a means to an end—the securing of a sound and strong servant—the body—to make possible the right development of the moral and spiritual being within the body. If habits of eating and drinking are pursued in agreement with that end—to contribute to the development of noble and perfect character—they possess the religious quality; they become a means to the realisation of perfect life, of right relationship to man and God.

Suppose, for instance, a certain kind of popular drink has the effect of ruining thousands of men in body and mind: and that those who are so ruined are encouraged in the drinking of this injurious beverage by the force of example: it is not only a religious act for these victims to eradicate the cause of ruin by abstaining from indulgence therein, but it is an equally religious act for those who are not so ruined to refrain from setting before others the example that leads them into such disaster. That is the moral argument upon which total abstainers from alcoholic liquors base their abstention: for the sake of others, from love to fellow-men, to do right towards those who are weaker than themselves. We will not ourselves indulge at the risk of physical and moral ruin to our fellows. To do so, and knowing the danger and certain effects of our example on others, would be a violation of our own consciences, a contravention of the moral law, and a real degradation of character in ourselves. This is the moral ground of such a position, and it possesses the true religious quality of self-renunciation out of love to man and God.

And suppose, again, that flesh-meat cannot be supplied to the markets except at the cost of fearful cruelty to live animals in cattle ships, in cattle railway trucks; at the cost, too, of hardening and barbarising thousands of men who participate in the traffic, who are the drovers and slaughterers: Can such cruelty and suffering to animals, such coarsening and barbarising of human beings, exist without disastrous results on human character? Apart from the question as to flesh-meat being a fruitful cause of many diseases—there is the greater question of duty to our fellow-men, who are instruments of cruelty, and to the animals who are the helpless victims. On this moral ground most of the vegetarians justify their abstention from a flesh diet. Coming to a knowledge of the unspeakable horrors of cattle traffic on ocean and railway, and the barbarities of the great slaughter yards, in indignation of soul and revolt of their whole nature, they have said: We will have no part nor lot in this fearful business; we will not live at such cost of torture and degradation to others; we will abstain from eating flesh-meat, as our part towards putting an end to this inhuman traffic. This again is renunciation in the sweet spirit of mercy—which is Love—and who can say it is not Religion?

Agitator and Propagandist.

"Sixty Years of an Agitator's Life," by George Jacob Holyoake, 2 vols., 7/-; published by Mr. T. Fisher Unwin, Paternoster Square, London. (See also "The Reformer's Bookshelf," advertised in "Unity" at half price.)

Mr. George Jacob Holyoake has been an agitator the greater part of his life, and a propagandist of anti-theological opinions, as well as of various doctrines of practical social reform. Although long known as an opponent of orthodox "religion," he has won the respect of professing Christians of all churches by his sterling integrity, his uprightness of character, and his splendid services for humanity in general. In this book he relates the story of sixty years out of a long life of public usefulness. His pages are brimful of interest. In a bright and chatty way, and in language that is clear and easily understood, his readers are taken through a great variety of movements and incidents which have made history—and brought into contact with numbers of the famous men and women who have made the nineteenth century remarkable for strenuousness and progress.

Mr. Holyoake began life theologically as a Calvinist. He was reared in the most extreme orthodoxy in the Congregational Church at Birmingham,

of which John Angel James was pastor. At twenty years of age he came into contact with Unitarianism, and was induced to teach a class in the Unitarian Sunday School at the New Meeting House locally known as Dr. Priestley's Chapel, of which the Rev. Mr. Kentish was then minister. At that time he was orthodox. He was asked if he were still Trinitarian in belief, and replied that he was. "A vague impression existed in my mind that three Gods were not too many to attend to the affairs of this vast universe." He did not reflect that the same logic would be as good for thirty Gods as for three.

A Unitarian, Mr. Daniel Wright, gave him advice as to the conduct of life—advice, he says, "which was only in the minds of Unitarian thinkers, and of which no other religious body in Birmingham had knowledge or took interest." He became acquainted with his future wife "when she lived in the house of the chief Unitarian bookseller in Birmingham, James Belcher, whose father had been imprisoned in Warwick gaol in Dr. Priestley's days for selling heterodox works, political and religious."

Afterwards Mr. Holyoake became Socialist and Secularist. His Secularism was not incompatible with religion—indeed, with him it was, and is, religion. The late Rev. Hugh Price Hughes, though Wesleyan, could say in the "New Review": "Mr. Holyoake taught us many years ago those truths of Secularism which are happily no longer neglected by Christian teachers." Mr. Holyoake contended against Mr. Bradlaugh in public discussion both in 1856 and 1870, that Secularism is not atheistic. Mr. John Bright, well known to be a very devout Quaker, said: "Holyoake is a very good Christian, and does not know it." In his own words, Secularism is "the morality of duty and material effort—the practical precepts of Life, yielding preservation in this world, and furnishing the best credentials to present in any other," or, in different words, it means "one world at a time," and is included in real Christianity, and is part of man's duty to God.

But this is by no means a theological book. It is only that incidentally. There is much in it about Unitarians, and about theology, but much more concerning social and political movements. Chartism, Co-operation, Cobdenism, journalism, free speech, a free press, imprisonments, industrial reform, political enfranchisement, almost every public movement of thought and action in the developments of the last seventy years are dealt with in reminiscence, and a vast gallery of public characters is opened out to the view of the reader, showing them in new lights not otherwise gained. Ernest Jones, Mazzini, Garibaldi, Carlyle, Harriet Martineau, Cobden, Gladstone, Bright, Leigh Hunt, W. J Fox, Robert Owen, J. S. Mill, George Dawson, Kossuth, George Eliot, Ebenezer Elliott, Dickens, Colenso, Bradlaugh, and a host of other public persons are described in a most informing manner. There is much commonsense advice about public work, public speaking, and lecturing propaganda. These volumes constitute a store of information which might well be read along with any "History of our own Times."

There is not only a good list of contents facing each volume, but a very full index of 16 pages at the end of Vol. II., though this latter would be more valuable and accurate with a little careful revision. By the way, is "Truth for Authority, not Authority for Truth," the maxim of Lucretia Mott, as Mr. Holyoake says—or is it Theodore Parker's?

For unflagging interest, reasonableness, instruction, enjoyment, and much profitable reading, these volumes are worthy of the highest commendation.

Unitarianism Means :

Christianity as Jesus taught it, and not the falsely named Christianity of orthodox creeds. The Unity of God—One God, the Father. The Unity of Man, in one destiny and in one universal brotherhood. The Unity of all men with God as His children, sharers of His divine nature, and doers of His will. The Unity of Life, in one continued development towards perfect life on earth and in all worlds to come.

It stands for:

The leadership of Jesus, for freedom of thought, for the authority of reason and private judgment, for the ultimate safety of all men; it represents an attitude of reliance on truth and right, of faith in man, of trust in God, of confidence in the future.

The knowledge and practice of health promises to be one of the revelations and gains of the social pursuit of righteousness.—Prof. G. D. Herron.

Nothing is evil in itself, and sin is not in the nature of any sort of things. It is the use or disuse of a thing, making it a negation of God and His righteousness so that it counts for nothing in growing the moral man, that makes it sin. Things become evil by our using them for other ends than God's great human thought.—Prof. G. D. Herron.

God cannot make man free save through man's conscious and willing co-operation, God and man becoming of one mind, and working the same works.
—Prof. G. D. Herron.

Paradise is only three steps from us. The first is the pure thought; the second is the noble word; the third is the good action.
—Persian Philosophy.

We must not agree with those who maintain that, being mortal, we should cherish the thoughts that are mortal; but as much as possible we should immortalise ourselves and do all things with a view of attaining to the highest life.—Aristotle.

They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth, unto none else, unto none else.
—Indian Scriptures.

Social Duty (5).

By MR. JOHN EDWARDS.

There have been grumblers in our Unitarian Churches, who have complained that our ministers overstep the line of duty when they enter upon political and social activity. On a recent occasion a preacher in Liverpool had been discoursing eloquently upon "Our relation to men, our brothers." The sermon was a passionate plea for definite application of Christian principles to civic life. We were reminded that we were members of one body, and that when one member suffers the whole body is in danger. The principle of brotherhood was shown to carry with it certain corollaries. It demanded of us, not acceptance only of the principle, but an honest effort to apply it to such pressing problems as "Unemployment," "Better Housing," "The Improvement of the City," and above all, to "The Social Salvation of the Children."

As the congregation departed, an old Scotch member shook his head reprovingly, and protested strongly that this was rank Socialism, and he would have none of it. The feeling of stalwart independence within him cried out against what he considered to be bad for the individual. Let men fight against sin and evil conditions, he reasoned, and they may overcome them and rise superior to them, and their characters will be stronger and nobler because of the struggle.

No doubt there is something to be said for this old idea of letting men alone. Some gifted natures, strong above the average, have fought their way up out of the hell of poverty and ignorance to the firm security of wealth and commercial eminence. We all know stories of workhouse boys who have become rich and honoured in the state. But what of the mass? Are we to condemn thousands to a life of incessant grinding poverty, for the sake of the few who rise triumphant from the struggle?

The underlying assumption in the notion of our Scotch friend, and in the arguments of those who agree with him in deploring the social activity of the modern Church is one which is worth dragging into the light. It is not always expressed in words, and is thus sometimes overlooked. They assume that the existing social conditions are normal or natural—not artificially induced; that any interference with them would be artificial, unnatural. They regard the slums, starvation, unemployment in much the same way as a healthy man regards the cold of winter, and the bitterness of the east wind: things to battle against manfully, to be regarded as inevitable, not to be "yammered" about, but resisted and overcome. All social amelioration these philosophers seem to stigmatise as "namby-pambyism"; they despise it as the robust man despises woollen mufflers and goloshes.

But upon a closer examination we find the analogy does not hold good. The evil conditions against which our poorer brethren fight are not inevitable, not natural, not bracing in their effect; on the contrary, they are artificially induced, and before we can logically apply the "let alone" policy we must clear away all those oppressive entanglements which have been woven by society. We must, for example, remove the industrial compression which squeezes out of a man's labour two-thirds of all he produces before he is allowed to take home the residue of his earnings. We must emancipate the hapless worker from the hideous results of capitalistic competition, which flings him aside at frequent intervals, "unemployed." We must allow him to go on giving willing service to the world while his full strength remains, and not relegate him to the workhouse because he is "too old at forty."

Do we not see that all these man-made devices for allowing a few to grow rich at the expense of the many, are artificial restraints laid upon the freedom of our poorer brethren! How can they rise to intellectual and spiritual freedom while they are literally in bondage on the economic side? No! the "laisser faire" policy is one for equals, for those who start fair and square in the race of life; it cannot be applied justly to bondsmen.

Meantime, our Social Duty is plain. The principle of Brotherhood must be applied in every problem of civic and industrial life. Our brothers must be housed, fed, clothed, educated, just as well as we are. Our brothers' children must have as much love showered upon them as our own darlings have. If you think this means alms giving, you are mistaken. We do not give alms to brothers, but to beggars. It means equality. The Christian's task is to bring about economic equality; a condition in which all would have equal opportunity. Translated into practical politics, it means that Christian fellowship is to-day best exemplified in co-operative, municipal, and rational methods of conducting industry and public service, for these eliminate profit-mongering and competition, and tend to bring about equality. Only in some such method can we in these days obey the commandment of the Master, "Love one another."

Seed Thoughts.

For 'tis the mind that makes the body rich;
And as the sun breaks through the darkest clouds,
So honour peereth in the meanest habit.
—Shakespeare ("Taming of the Shrew.")

Death is but crossing the world, as friends do the seas; they live in one another still.—Wm. Penn.

No man has come to true greatness who has not felt in some degree that his life belongs to the race, and that what God gives him He gives him for mankind.—Philips Brooks.

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[ADVT.]

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"Do thyself no harm." Acts xvi., 28.

"Ye shall know them by their fruits." Matt. vii, 16.

"To HIM that knoweth to do good, and doeth it not, to HIM it is sin." James iv., 17.

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I "abstain from all appearance of evil." 1 Thess. v., 22.

I "Cast off the works of darkness and put on the armour of light." Rom. xiii., 12.

"My meat is to do the will of Him that sent me."

"Whether therefore I eat or drink, or whatsoever I do, I do all to the glory of God." 1 Cor. x., 31.

"That I can reprove while the mote is in my own eye."

I "am my brother's keeper." Gen. iv., 9.

I do "love my neighbour as myself." Matt. xix., 19.

That "whatsoever is true, honest, just, pure, lovely, or anything of good report, praise or virtue, I think on these things and do them." Phil. iv., 8.

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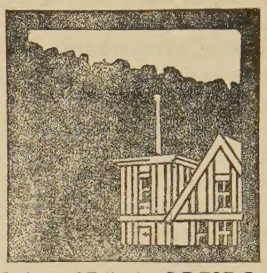

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